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of Detroit as a center of the industrial and commercial life of the Great Lakes region is so satisfactory, that the volume is of considerable general historical value. The story of Detroit is told from its foundation in 1701 by Cadillac, through the French and English periods, its cession to the United States in 1796, its slow growth until steamboats appeared on the Lakes and the Erie Canal brought the immigrant, the opening of the copper mines, the beginning of manufactures, and ultimately the coming of the automobile age. Much is to be gleaned of early Indian life and of the fur industry, for the writer made good use of the Jesuit Relations and the travels of the pioneer Frenchmen. The commercial development of the Great Lakes is emphasized, and as well chronicled in convenient form as in any account available. The social and religious life might have been enlarged upon, and considerable general, irrelevant historical material might have been omitted with profit. The study was well worth while and similar accounts of other American industrial centers on such a model would be welcomed by students of our economic history. R. J. P.

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**Goldwin Smith: "U. S. Notes in 1864."**

Goldwin Smith's *Life and Opinions*, published by his secretary, Arnold Hautain, contains a journal of his tour in 1864 through parts of America. Goldwin Smith (1823-1910), a brilliant Oxford graduate, will be long remembered as the regius professor of history, who expatriated himself because of his lack of sympathy with British imperialism and his hearty accord with new-world democracy. Few Englishmen with his future would have accepted a call from the then recently established Cornell University, or later have immolated themselves in even as palatial a residence as the "Grange," in Toronto. Always one of the opposition, he was pro-northern during our Civil War when English officialdom was pro-southern, and pro-Boer and pro-American when Canada was becoming too imperialistic to give heed to his plans for Canadian union with the States. Yet if out of joint with the times, this sage and philosopher uttered views which are stimulative, for his opportunity for speculative observation has been seldom equalled.

The "U. S. Notes" offer a splendid commentary for students of history who would understand that critical year when the anti-war party intrigued to defeat Lincoln. Smith discussed the situation with Lincoln, Grant, Butler, Sumner, Seward, Dana, Parkman, Emerson, Everett, Longfellow and a host of others. Here and there in his notes is to be found a remark relative to the Catholic Church, which is worthy of consideration.

On ship-board, Goldwin Smith conversed with Bishop Fitzpatrick, of Boston, whom he described as a liberal man, who rejected Newman's *Development*, but who grieved at the spread of mild infidelity in America and at the bending of the Bible to meet sectarian convenience. The Bishop suggested that the degradation of the Irish immigrants had been exaggerated, for no inconsiderable number were making fortunes, although men from some of the counties, such as Kerry, were far from successful. In Halifax, Smith observed that the Roman Catholic bishop was a stout Canadian patriot, who actively urged provincial confederation as a defence. To find as pretentious a cathedral in Albany surprised him.

Arriving in Chicago in the midst of the struggle to drive sectarianism out of the public schools, the diarist admitted that daily exercises were commenced with a chapter of the Bible, a psalm, and the Lord's Prayer, although failing to discern in the Catholic position anything but factious opposition. Relative to Bishop-Doctor Dugan he noted: "Maintained that his countrymen were industrious and excellent workmen in America. Himself a highly cultivated man. Read and admired Gibbon—anxious to hear of good works of all kinds. Winning manners. Apparently a cordial love of American institutions. Strongly against rebellion. Opposed to any interference of the State within the Church." (p. 279.) Travelling via Detroit and Toronto, he found Montreal the most thriving of Canadian cities, with the English section more progressive than the French, and the Irish dwelling in the lowest quarters. Returning to Boston in the height of the presidential campaign, he observed that the Irish were usually Democrats, although not above the appeal of patronage.

In New York, a minister, Mr. Weiss, informed Goldwin Smith that the German immigrants were largely atheistic,

which the latter was inclined to discredit, as in the West, he had been advised that the Germans were highly successful and Catholic in large part. Hereupon he jotted in his note-book his belief: "Catholicism in America necessary for the Irish, who become heathens and bad citizens when out of the hands of their priests. The hierarchy not bad citizens (Gov. Andrew). Faith of the Americans that their liberal institutions are powerful enough to swallow up what is noxious in Roman Catholicism. The liberalizing tendency very visible and very beautiful in the Roman Catholic clergy." (p. 286.) He learned of the splendid work of the clergy in stopping Irish riots [draft-riots], and in keeping Irish labor in government posts from supporting anti-war mobs. Irish immigrants, who built a great deal of New York, constructed railroads, and performed all sorts of menial service, he supposed had advanced a step beyond their status in Ireland.

Somewhat anti-clerical, Goldwin Smith deprecated the influence of the priest, while covertly commending his control of socialistic tendencies in an exile-people, whose lives were shortened by grinding toil. While rather critical of the Catholic Church and the Irish immigrant, he is not malicious. His observations are sincere, and as such are valuable, at least, as an indication of the mighty progress of Church and people in the past half-century.

R. J. P.

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**The Cechs (Bohemians) in America**, by Thomas Capek. Boston; Houghton Mifflin Company, 1920. Pp. 294.

Mr. Capek, the compiler of a comprehensive bibliography and writer of articles on Slavic immigration, an American resident for forty years with wide experience as a journalist and an extensive acquaintance with Bohemian leaders and settlements is qualified to view authoritatively the national, cultural, economic and religious life of his countrymen. While sympathetic, his treatment is sufficiently detached to merit the title of "a study", save where it has been influenced by religious preconceptions. Yet even when dealing with Bohemian Catholicity, Mr. Capek has endeavored to attain a judicial tone, which at times seems more constrained than natural. However the author has made his contribution to American racial